

A
Friendly Admonition
to Martine Marprelate, and
his Mates.

By
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To Martine Marprelate and his Hates:

L. Wright wisheth the spirit of grace, wisdom and charitie, with speedie reformation of former follies.



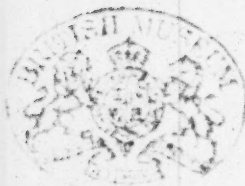
H that reproveth a wise man (saith Salomon) winneth loue and fauour, but who so medleth with a scornfull person, gaineth nothing but reproch and dishonour. This Prouerbe Martine, is verified in thee and thy fellow workers: who lyke as the spitefull spider conuerteth his sode into poison, and the venomous serpent

Pro 9.10.9 13

regardeth not whom he sting: so whatsoeuer as yet hath bene said vnto you, though neuer so learned, pithie, or sensible, haue conuerted the same into poisoned mallice: returned it with ridiculous scoffes, and augmented it with slanderous reproches. Notwithstanding though in small hope of more courteous entertainment at your hands, then as well my selfe, as others my betters haue lately found, I haue thought good, not in waite of reuenge, to requite you with euil for euil, as tant for tant, squib for squib, or scoffe for scoffe: but rather in friendly and charitable in manner, gently to admonish and intreate you, to cease your grievous railing, disdainfull mocking, and bitter contention: which yeldeth occasion for our enemies to laugh at our follie: our friends to lament our miserie: and al neighbor countries to wonder at our curiositie.

Alasse Martine, I pittie thy want of discretion, who in publishing thy vnpromitable and immodest conceites, breaking the vntie of the Church, hindering the course of the Gospell, & disquieting the peaceable state of the realme: hast set thy selfe vpon an open stage, in the view of the whole world, to bee scorned, hated, and detested for ever.

NOTHING BUT THE TRUTH





To Martine Marprelate and his Hates:

L.Wright wisheth the spirit of grace, wisdom and charitie, with speedie reformation of former follies.



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Pro 9.10.2 13

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Alasse Martine, I pittie thy want of discretion, who in publishing thy unprofitable and unmodest conceites, breaking the vntie of the Church, hindering the course of the Gospell, & disquieting the peaceable state of the realme: hast set thy selfe vpon an open stage, in the view of the whole world, to bee scorned, hated, and detested for ever.

A friendly admonition

Looke Martine's conclusiōs
And their
booke intituled, D. Some
laid open in
his colours.

O mercifull Father, what Christian subiect hauing either ciuill honestie, feare of God, or spark of grace, could so presumptuously take vpon him, to incourage the commoners to cast off the yoke of obedience, and resist her Maiesties lawes established, against her crowne and dignitie: so disdainfully to harden his heart and sharpen his tongue against his poore brethren, for shewing their dutiful allegiance to her Highnesse proceedings, or with such spitefull mallice, raging furie, and desperate boldnesse (as though neither Prince, Magistrate, nor Lawe durst controll them: to deride, slander & discredit those ancient graue Fathers, godly learned pastors, and chiefe pillars of our church, reuerenced for their spectall gifts, placed in authoritie for their rare vertues, and honoured of all good men for their callings, by whom the doctrine of saluation hath ben so plentifully planted and taught, during her Maiesties most happy raign, and taken such deepe rooting in the heartes and consciences of many thousands in England (to Gods honor be it spoken) as neither Papist, Martinist, nor Atheist, are able to seduce or remove them.

Rom 2.23

Marke 7.6

Math. 2.12

Esay. 3

If Martine bee
a Gentleman,
it is onely by
profession, not
by condition.

Is this the sinceritie of doctrine, purity of living, and precisenesse of consciences, which thou and thy mates pretend & boast vpon? Is this your brotherly kindnesse, to loue your neighbor as your selfe, and doe vnto all men as you would be done vnto? Is this the honest nature, charitable disposition, and courteous behauiour, becoming a ciuill religious Gentleman? No, no Martine, thy odious railing scoffes, and vile carterly rethorike (more fit for Skogan, Will Summer, or a vice in a play) bewaicheth in thee rather a vile, base, and churlish condition.

Againe, if thou and thy fellows were not euen blockes in sense, and monsters in mallice, you might with grieve perceiue, and with shame inough confesse, that forasmuch as wee haue the Gospell of Christ sincerely preached, and his Sacramentes (as seales annexed thereunto) duely ministered, the substance whereby the true Church is knowen, with such a godly reformation and vniforme order, by law therein established (not onely touching faith, doctrine, and remission of sins, in euery point to the sacred word consonant and agreeable: but also touching externall policie, discipline, decencie, ceremonies, rites and fashions,

shions, in no point to the same repugnant or contrary) as al y church-
 res in Europe do honoz, reuerence, & commend it, & by the iudge-
 ment of M. Cartwright himself, do giue the right hand of society in
 the house of God, vnto y church of England. There is no iust cause
 of our parts therfore, why you should in sects and factions separate
 your selues from vs. As for your assertions, by the iudgemēt of the
 profoundest diuines in this land (as D. Fulke for one) whose words
 I am able to iustifie they are false & erronious, your reasons obscure
 and senselesse, and your challenge most arrogant & presumptuous,
 whose argumentes are either framed vpon grounds of your owne
 diuices, to draw things indifferent to faith & religion, or else vnder
 a shatow of things which God hath commanded, to proue those he
 neuer commanded, which hath bin alwaies the speciall groundes of
 sectes and schismes in the Church, & your chiefe points (of y best lear-
 ned) haue bin sufficiently answered already, to satisfie any reasonable
 man decieued through ignorance, & for him that is drowned in wil-
 full blindnesse, all that can be sayd will not suffice, for such as bee na-
 turally inclined to contention, will neuer want cancelling wordes.

M. Cartwright
 his Epistle to
 Harison.

The mightier that men be saith Iesus Synach) the greater is *Eccle. 28.*
 theyr wrath, & the longer that strife endureth, the more it burneth.
 Christ himselfe confuted the Pharisees, yet could hee not put them
 to silence. To pester therfore more paper in answering euery selfe-
 willed foole in his foolishnes, were not onely vnprofitable, but mere *Prou. 26.*
 ridiculous. One reproofe doth more good to a wise mansaith (Salo- *Prou. 17. 10. 9.*
 mon) then an hundred stripes to a foole. Whom Pasquin very apt- *23. 9.*
 ly compareth to an Ape, which the more sagely he is looked vpon, *Eccle. 22. 6*
 the more he grinneth: so the more substantially a foole is reasoned
 withall, the lesse he understandeth.

I, but Martine in his owne opinion, is a man of most deepe and
 profound iudgement, able to see further in matters of state and reli-
 gion, then all the learned Bishops in the land, whose conceits must
 needs be pure and perfect without errors. For why: he is resolute
 to confirme and seale them with his blood. Yet Martine, remem-
 ber thou art but a man, and man is subiect to error, yea and as it is
 proper to God onely not to erre: so is it seldome giuen vnto man to
 hit the truth. He is wise that can perceine his owne folly. If thou
 and I had bene iudge betwene the Publican and the Pharisee,
 which of the were the honestest man, I doubt we should both haue
 erred. Againe Campion the Iesuite was as learned, and resolute
 to die as thou, and yet but an obstinate Papist. Copin and He-

It were good
 he had lesse art
 & more grace.
 In old Martins
 protestation.

Luke. 18

lias the Brownists as resolute to die as thou, & yet but rebellious traitors: Lewes, Cole and Ket at Norwich, as resolute to die as thou, and yet but ranke heretikes:

The giftes of
ſpirit are riſe,
but the fruites
are reare.

1 John. 4. 1

2 Tim. 4. 3. 4

2 Cor. 2. 13. 14

Math. 7. 16

Wiſedome. 1

Ephe. 5. 9

James. 3

Pſalm. 23. 8

Eccle. 3

1. Corinth. 13

Ephe. 4. 31

Ezech. 13

Rom. 12. 16

Rom. 2. 1

Math. 7

Math. 23

1 Tim. 4. 2

Judas 9.

2-Pet. 2

That ranne ix.
miles to ſucke
a bull.

But Martine and his mates, are men ſpecially endued with di-
uine wiſedome, godly zeale, and other ſpiritual giftes aboue the reſt.

3, but we haue faire warning not to beleue euery ſpirite, for
many falſe Prophets are gone out into the world, in whome ſatan
tranſformeth himſelfe into an Angell of light, Et ex fructibus eo-
rum cognoſcētis eos, Let vs therfore trie thoſe ſpirites, whether
they be ſuch in deepe as they would ſeeme, yea or no.

The ſpirit of wiſedome (ſaith Salomon) is louing, mild, and mo-
deſt, whole fruits (ſaith the Apoſtle) do conſiſt in all goodnes, righte-
ouſneſſe, and truth. The wiſedome that is from aboue (ſaith ſaint
James) is peaceable, curteous, and eaſie to be intreated. Thoſe that
be meeke ſhall the Lord guide in iudgement, ſayth Dauid, and ſuch
as be gentle, them ſhall he learne his waie. The children of wiſe-
dome (ſaith Jeſus Chriſt) are a congregation of the righteous, &
their exerciſe is obedience and loue.

Loue is humble, patient, & curteous, Loue is bountifull, liberal,
and friendly, Loue couereth the multitude of ſins, & iudgeth chari-
tably of all men. Contrariwiſe, theſe Martinists are ſo fierce, fell, &
furious, ſo obſtinat, wilfull and malicious, ſo churlish, diſdainful and
preſumptuous, ſo captious ouer other mens manners, ſo readie to
ſpie a moate in other mens eies, ſo buſie in laying open other mens
infirmities, and ſo painfull in binding heauie burthens to lay vpon
other mens ſhoulders, as it yeldeth iuſt occaſion to ſuſpect them, for
men poſſeſſed rather with ſpirits of error. They are very diligent
labourers, I confeſſe. But what doe they? euen as the venomous
waſpes, aſſemble together to make honeie combs lyke good bees: ſo
doe theſe (vnder the title of a pure wiſpotted Church) aſſociate
themſelues, with ſuch ſpitefull railing ſlanders, to ber and perſecute
the true members of Chriſt, as the Angell durſt not giue to the de-
uill himſelfe.

They plow the ſorrowes of falſehood, ſow the ſeedes of iniquity, &
ſeed the multitude with lying fantaſies. They lead them vp & down
by the eares, to heare their vaine conceits, as it were a ſcole to the
ſtocks, till they proue as wiſe in the end as Maltams caſe.

Whoe doctrine, by wrynging, wreſting, and abuſing the mea-
ning of the holy Chholt to a wrong ſenſe, appeareth ſo dark, obſcure
and doubtfull, as the people do feelee their mindes more profitablie
ediſied,

edified, their consciences more soundly satisfied, and their faith more comfortably strengthened, by hearing the onely wordes of the text distinctly read without any addition at al, then by many such long, darke, and tedious discourses, as commonly procede from the scull of their seditious braules, & falsly applied to serue their own purpose

Whereby (though against their wills) the people are brought by experience to know and feelee, that publike reading (in some measure) is preaching.

2. Pet. 2

2. Tim. 3

Iud. 13.

Whose mouths (saith the Apostle) must be stoppt.

Psal. 140

Iere. 9

Psal. 35. 20

Ezech. 13

Esay. 5

Psal. 59

2. Cron. 36.

Iere. 37

4. King. 2. 4

Luke. 15

Math. 23

Phil. 2.

Cleanse your hearts from mallice, and your tongues from slander.

Eph. 4

Wisdome 1.

Thus Martine, the conditions, manners & doctrine of thee & thy fellow workers (rightly considered) do plainly bewray you for: no other, then those vaine tangles, presumptuous talkers, and false resembling hypocrites, of whom the spirit of truth hath so often & so earnestly forewarned vs, that should obstinately stand in their own conceits, despise gouernment, & speak euill of those that be in authoritie, promising libertie to them that follow their damnable waies. Resembling much that peeuish brood, of whom the Prophet David so grievously complaineth, that go to & fro in the evening, grinning like dogs, bend they: tongues like bowes, & shoot out bitter wordes like arrowes, imagine mischief in their hearts, against those that be quiet in the land, and stir vp strife al the day long. But wo be to such foolish prophets as are wise in their own conceits, follow they: owne spirits, & speak where they see nothing. For the times of their mouth, and the words of their lips, they shall be taken in their own pride. For why: their preaching is of cursing and lies.

The Israelites for deriding Gods prophets, were brought to confusion. The tribe of Iuda for contemning his seruāt Jeremy, were cast into loathsome captiuitie. The obstinate Iewes for persecuting Christ and his Apostles, were brought vnto miserable slauierie: and your selues for abusing the true messengers of God (without speedy repentance) must needs come to some fearefull end.

In the feare of God therefore, I do friendly admonish you: nay more, our soueraigne Lady and mistres, by her princely authoritie, doth straitly command you, our louing mother the church of England, in sorrow & griefe for your offence, doth curteously intreat you, and the Apostle himself in most christian & charitable manner, doth vehemently exhort you, that if you haue conceiued any feeling in the fatherly kindnes of God, our mercifull creator, any consolation in y^e precious death of Christ our louing redeemer: or any fellowship in his holy spirit, our comfortable instructor: to cease your bitter contention, confesse your folly, detest your errors, repent your wickednes, & be reconciled to God & his church. Turne your scornfull mocking, into pensue mourning: your spiteful railing into sorrowful weeping: your presumptuous prating, into humble praying, & your

busie

Rom. 2. 4.

Prov. 20

Rom. 13

1. Corinth. 4. 5

Rom. 14. 10

Psal. 7. 10

Gal. 6. 5

1 Cor. 3. 8

Ephe. 4

Colof. 3. 12. 13.

1. Cor. 10. 12.

Rom. 14. 4

James. 3. 13

Augustine.

2. Timo. 2. 24

Galath. 5. 15

Rom. 14. 19

Ephe. 5. 15. 16

Phil. 2. 2. 3. 16.

1. Pet. 2. 17

Heb. 13. 17

busie meddling in matters of state, into speedie reformation of your owne misbehaviour: call to God for grace betimes, least with his fearefull iudgements he strike you sodainly: despise no longer the riches of his goodnes, patience, & long suffering, which leadeth to repentance. Abuse no longer the sauorable and charitable dealing of those godly reuerent fathers, who (notwithstanding your vile slanderous reproches) haue curteously sought from time to time, not your deserved confusion, but desired conuersion. Submit your selues to the mercy of our gracious soueraign, craue pardon for what is past, & learn to know from hence forth, that the displeasure of your prince, is a messenger of death, and therefore more dangerous then seemly for euery meane person, to call in question matters of gouernment, or meddle in princes affaires. The fore for prying in the Lyons den, had his skin pluckt out of his carres: & surely if your wound be so incurable, as neyther friendly caueat can warne you, gentle admonition allure you, nor the feare of God withdraw you, but yet still you meane to persist in your diuellish enterprise, then must you know & feele, yet her Maiestie beareth not the sword for naught. Where lenitie cannot reclaim, severity must correct, duro nodo, durus cuneus.

Finally (my brethren in generall) forasmuch as we are all fellowe seruants of one household, & none of vs without his imperfections, & shal all appeare before the iudgement seat of Christ, yet only searcher of mans hart, where euery one shal beare his owne burthen, & receiue reward according to his owne labor. Let vs learn of the Apostle to deck our selues with humilitie & lowlines of mind, & be more louing, friendly & charitable one to another. Let him yet stand take heed lest he fall. As for his brother, whether he stand or fall, yet pertainteth to his owne maister. Let him yet is endued with knowledge & learning, shew it forth in meeknes & discretion. Let vs learn of S. Augustine to agree together in seare, lest we perish in error. It becometh not the seruants of God to bee stubborn, waywarde, or contentious, but quiet & peaceable vnto all men. If you bite & deuour one another (saith the Apostle) take heed lest you be consumed one of another. The Lord of his fatherly kindnes, at his good will and pleasure, relent & mollifie our hard stonie hearts, lighten our ignorant minds, & preuent our obstinate willes, & indue vs with his heavenly grace, circumspectly to followe those things that make for peace, & studie to be quiet, especially considering our daies are dangerous, yet with one hart one mind, one wil, & one iudgement, we may ioyne together in due obedience, to glorifie our God, honor his Prince, & reuerence his Prelates.



